1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

132 side of the great watershed range; the third, which may be said to have a semi-Tibetan climate, includes Astor with some parts of Gilgit and Baltistān, and the fourth, that which enjoys the Tibetan, or almost rainless, climate, takes in the rest of Gilgit, the greater part of Baltistān, and all Ladākh.

563 101 Now let us enter on the subject of the peopling of this country, of the races of men who inhabit it. Varied as it is in form and other physical characters it is little less so in its population. The several tribes that dwell here, dotted over the lower hills or sheltering in the valleys that divide the loftier mountains, are, some, of widely different origin, and some, though of nearer relation, still of widely different character. There is here to be found, by one who would work it out in detail, ample illustration of the principles of Ethnological Science and a store of facts to fill in parts of it where our knowledge is wanting. All that I myself can hope to do is to put down some of that information which can be acquired by a traveller not trained to these inquiries.

The following is the list of the races which have a distinct geographical distribution, and such characteristics as to render the description and separation of them practicable.

Aryan.

Dogrā. Kashmīrī.
Chibhālī. Dārd.
Pahārī.

Turanian.

Tibetan: subdivided into Baltī, Ladākhī, Champā.

This classification is more national than tribal. For the southern parts especially another division might be attempted—that is, one according to castes. But though certainly such a classification would tend to throw more light on the origin, the sources, of the different tribes, yet in the present state of our knowledge, without more detail as to the subdivisions of castes than we have at present, it would not be practicable, and in any case would not be one that could be expressed on a map as I have done with that here

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

adopted. My own at all events expresses the actual national distinctions.

Each race will be described as we come to the country inhabited by it, but here too a few words may be said.

The Dogrās and Chibhālīs were originally one, but they have now become separated in many characteristics, from the latter having become Muhammadans, while the Dogrās remained Hindū. They are well-featured races, of rather slight build; together they occupy all the Outer Hill region.*

The Pahārīs are a stouter race, hardly, as befits those who live for part of the year among snow; for these inhabit the eastern part of the Middle Mountains, on which snow falls to a considerable depth. They are in great majority Hindū. The name "Pahārī" simply means "mountaineer," but in these parts it is restricted to this particular race.

The Kashmīrīs, though allied to the Pahārīs, are a race possessing very marked characters; they are large-made and robust, and of a cast of features really fine; they occupy their own mountain-bounded country of Kashmir, and have, besides, overflowed it here and there and settled in the higher parts of the neighbouring valleys and in outlying places. They are in large proportion Muhammadan, but some fraction of them remain Hindū.

The Dārds are a race who, though Aryans also, are very different and easily distinguishable from Kashmīrīs. With a very curious exception, that will be noted under Dārdistān, they also are Muhammadans. They dwell in the highly mountainous country north of Kashmir; they abut against the Tibetan Baltis on the east, and have as their neighbours on the west the Pathāns or Afghāns.

All these hitherto enumerated races have features distinctly of the Aryan type, still with marked differences among themselves, which will be noted in the succeeding chapters.

* In reality the Chibhālīs include, besides Muhammadanised Dogrās, some people of other tribes, who also have become Muhammadans. More will be said on this subject in Chap. III.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

563 101 The Tibetan races, whom we now reach, have the characteristics of the Turanian family (of which the Chinese and the Japanese are the instances most known to Englishmen) in varying degree. The Chāmpās have those features most markedly, next the Ladākhi, and in a less degree the Balti. The two first of these subdivisions are Buddhist in religion, the last Muhammadan. Of these Tibetan races are the people who live in the loftiest of the inhabited regions; the Chāmpās, who are nomads, wander among the high-level valleys of Rupshu; the Ladākhīs, who are a settled and cultivating race, are in villages which in height above the sea vary from 13,500 to 9500 feet; the next, the Baltīs, are found at from 10,000 or 11,000 down to 6000 feet.

As for the languages spoken, a separate chapter treats of them, and some facts of their distribution are given in the explanation of the Language Map.* 1/n

557 643 Countries separated by so many mountain chains; races so widely different; how did they all come to be under one ruler?

The answer to this almost resolves itself into the history of one man, of the one who by exercising with wonderful persistence the qualities of a soldier and a diplomatist succeeded in raising himself from an inconspicuous station to a position in which his adherence and goodwill became of extreme value to the British Government in India, who, in their turn, enabled him to achieve an object that for long had been dear to his heart, and in giving over to him Kashmir complete the agglomeration of all the countries we are treating of into one state. This man was Maharaja Gulāb Singh, the father of the present ruler.

175 642 631 I shall attempt a brief sketch of the course of the events which led to the result above pointed out.

From time immemorial—the natives say for 5000 years—Jummoo has been the seat of the rule of a Hindū dynasty, of a family of Rājpūts, whose influence spread for some distance over the lower hills, the extent of that influence varying, no doubt, at different times. There was little intercourse with the outer world;

* See Chap. XXI., on Languages, and Chap. XXII., In Explanation of the Maps.

1) category 11L EndMap IV

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

for instance, their beards are long and waving. They give their daughters in marriage to the Jarâls of their neighbourhood; these are Muhammadan Râjpûts, of whom, for the last seven or eight generations, the rulers, the Rajas of Râjâorí, have come. 564

The Chibhâlís, on the whole, resemble the Dogrâs, although the Muhammadan way of cutting the mustache makes a difference that strikes one at first. The Chibhâlís are, I think, stronger, more muscular, than the others, and are quite equally active. [302]

In the extreme north-west of Chibhâl, and beyond it as well, on the borders of Kashmir, are two races somewhat different from the rest, but still near enough to them to be classed under the same general name of Chibhâlí. These are the Kakkâs and the Bambâs; they people the banks of the Jhelam between Gingal and Muzafarâbâd, and up the lower part of the Kishangangâ Valley. The Bambâs prevail on the right bank of the Jhelam, and the Kakkâs on the left. I know of little difference between the two; their ground is generally spoken of as "Kakkâ-Bambâ country"; they are stout, strong-built fellows, with a good cast of features, that may be described as intermediate between that of the other Chibhâlís and that of the Kashmírís; they have a less pleasant expression than either, for in disposition they are somewhat surly. 563

Lower down the Jhelam River, west of Kotlí and of Mírpûr, there is a caste or tribe called *Gakkars*; these, with other high castes, would be classed as "Sâhû." They were people who for long sustained their independence in the hills, even against powerful enemies. They are most numerous, perhaps, on the right bank of the river, in the British territory, where are remains of buildings—palaces and forts—of the time when they had their own Raja. The fort called Râmkot, on the left bank, was, I was told, built by one Toglû, a Gakkar. 564

Going back to the eastern part of Chibhâl, we are on the boundary-line of Muhammadans and Hindûs. A hundred years ago, probably, the former were encroaching, and the boundary was gradually coming eastward; but now, certainly, no such advance is being made. The Muhammadans on the border were not, and 563

1; Drew G-9 (1862-1872) 1875 AVI Kashmir AVI

563 are not, very strong in their faith; they retain many Hindū fashions, and some even have an idol in their house. Till quite lately it was their custom to marry Hindū women of the same caste, and these remained Hindū, and did not adopt Muhammadanism. This is no longer done; but when I was in the country some women of that sort were still alive.

[795] The Faith Map shows, within the area of Chibhāl, a few patches of the colour that represents the Sikh religion. Some villages near Muzafarābād are inhabited by Sikhs; they are settlements, two hundred years or so old, of people of that sect from below.

[Cf. category 11b, End Map V -- Analyst]

1a Desur G-2 (1862-1872) 1873 AVI Kashmir AVI

These characteristics, combined with the presence of numbers of Kashmírí people who live in the town, have gained for it the name "Chotá Kashmír," or Little Kashmír.*

More than half of the inhabitants of Bhadarwáh itself are Kashmírís; these quite throw into the shade the original Hindú inhabitants; they have adopted almost all kinds of employment, numbers of them are shopkeepers, and numbers more are occupied in making shawls, on orders from Amritsar and Nurpúr. Some Kashmírís have land, and cultivate it themselves; some, indeed, do this for half the year, and follow shawl-weaving for the other half—during the long snowy winter. Around are several villages of Kashmírís; but here, outside the town, they are much outnumbered by the Bhadarwáhís, the older inhabitants. I could not find out at what time so many Kashmírís settled here, but, from the absence of any distinct tradition on the subject, we may conclude that it was at least three or four generations ago.

An elevation of 5400 feet above the sea gives the place at this time of the year an agreeable temperature, that makes it a favourite with many. Sometimes Gurkhás from the British regiment at Bakloh, bringing their wives and families, spend their leave at Bhadarwáh, where they can get the advantages of fine air and cheap living.

On a spur, some 300 feet above the town, is the Fort, a square building of combined wood and stone, with bastions of masonry work. Near by are some remains of the former residence of the old Rajas. The Rajas of Bhadarwáh were Mián Rájpúts; they were allied, as to caste, with the families that ruled over Basolí and Kulú. This old family was dispossessed about the year 1810 by the Chamba family, who thus combined Bhadarwáh and Chamba. These others held it for twenty or thirty years only, when, through two or three stages of transfer, it fell into the hands of Guláb Singh, of Jummoo.†

* Another name (which the Hindús sometimes give to it) is *Bhadra-bháti*, doubtful, I think, from the resemblance of a shrine there to one on the river-bank opposite.

† One account shows Bhadarwáh to have passed from the Chamba family, by way of dowry for one of the daughters of that family, to Rájá Mián Singh, nephew to Rájá Guláb Singh. A short interregnum followed on Mián Singh's violent death;

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AV I

PAHARIS, OR DWELLERS ON THE MIDDLE MOUNTAINS.

101 563 Having thus tried to give some notion of what is a fair specimen of the Middle Mountains, I propose, before speaking of any more places in particular, to say something about the inhabitants.

These I shall call by the same name, "Paháris," as is given them by their neighbours; for although, as explained in the introductory chapter, the word, meaning "mountaineer," is itself indefinite, yet it is restricted by the Dográs to these particular races, and as there is no general name among the people themselves corresponding to what I want to express, I do not think we can do better than adopt it.

181 The Race Map shows the Paháris to extend over the tract I have called the Middle Mountains only as far west as Budil, in the valley of the Ans; as to the part of that tract to the west and north-west, the people have already been described under the head of Chibhális; the Muhammadanising of that country of Chibhál preventing us from separating all the races that may have existed distinct in former times.

142 [563] The space, then, coloured Pahárí on the Race Map, is occupied by mountaineers who have remained Hindú. Over the whole of it the people have a general resemblance. They are a strong hardy race, of good powerful frame, but still active; they have a straight forehead, good brow, with a nose markedly hooked, especially among the older men. Among the people round Bámban I noticed a special form of narrow nose, bent over with a peculiar curve. [302] Their black hair is allowed to grow to their shoulders; their beard and mustache are thickish, but the beard does not grow long.

291 The men all dress in a light grey thick woollen cloth, which is made in almost every house.* In some parts they wear a short coat, in others a long and full one, hitched up by a kamarband, or waistband, of a woollen sort of rope, wound many times round. Their pyjamas are loose down to the knee, but below that fit

195 this was brought to a close by Gulab Singh sending a small force to escort his right as head of the Jammoo family; his troops met with but little resistance, and the principality was annexed to Jammoo.

* Patú (pattoo) is the name for this coarse homespun cloth over all the hills and in Kashmir.

A [illegible] Category IIIb, End Map II Ajaya

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

As to religion, all I have met—all who live within these territories—are Musulmáns. 563

VALLEY OF THE CHÍNÁB.

In reaching Bhadarwáh we had entered that portion of the Middle Mountain region which drains directly into the Chínáb, and we will now take a general view of the country that constitutes the valley of that river, so far as it flows in this particular mountain-tract. 133

The Map shows that the ridge we last crossed stretches from near Bhadarwáh in a direction a little north of west for more than 50 miles, as the crow flies, while the length measured along its sinuosities would be a good deal more. Points on this ridge are 12,000 feet high, but 10,000 is its more general elevation. While the higher parts are rocky, other portions of its summit are rounded and grass-covered, with rocks showing only here and there. At the western end, towards Riási, the slopes of it are steeper and the edge narrower. The rock that composes it at this part is a massive and hard limestone. Near here a short branch goes off towards the plains, which culminates in a peak, that, viewed from below, shows a very marked triangular form, and is flanked by two others of similar shape. This bears the names of Trikhtar and of Devi Thár; near its summit is a spot that is a place of pilgrimage much resorted to by Hindús from the Panjáb. In the beginning of the hot weather one every day sees passing through Jummoo numbers of people from the plains, mostly of about the rank of shopkeepers, on their way to this place, with their wives and families, the women mounted astride on a pony and supporting a child or two. An excursion of this sort for them corresponds to our trips to the seaside; and if they meet with more fatigue and rough work in the journey through the hills than is suitable to a pleasure trip, then the religious object of the journey enables them to bear disagreeables, which with us would likely be the cause of unrelieved grumbling. 788 484

From that long ridge branch out towards the north a number of spurs, which, like what they branched from, have but narrow 133

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

133 in and display the strange hues of their bodies through the shower. The cascade is in greatest force in the spring, on the melting of the snows above, and it was thus I saw it; from that time it diminishes, but it is again increased when heavy rain falls in the rainy season, that is, the late summer; in winter it is least.

361 The small town of Kishtwār is dirty and dilapidated. There [366] are about 200 houses, including a bazaar with some shops; but there was a complete absence of life, of the busy cheerfulness one sees in some bazaars. The people seem to have been brought to a low stage of poverty from having in former years been given over to the Wazīr family, which still holds much influence here. Two large houses, built after the fashion of the houses of the richer people in Kashmir, which belong to that family, are exceptions to the general state of decay. There is an old fort, on a [712] little rising ground, oblong, with corner towers and other projecting buildings: it is manned by some thirty men.

563 The inhabitants are more than half Kashmīrī; the rest are [564] Hindūs of the Thakar, Krār, and and other castes. The Kashmiris here, too, carry on their shawl work; there are some twenty workshops for it in the town. In this place, as in Bhadarwāh, they seem to have settled for some generations.

132 The climate of Kishtwār is something like that of Bhadarwāh, but it is somewhat warmer, and must have a less fall of rain and snow. Snow falls during four months, but it does not continually stay on the ground; it may do so for twenty days at a time. On the slope towards the river, 1000 or 1500 feet below, it stays but a day. The fruits produced are apple, quince, three kinds of pear, plum, a few apricots, cherry, peach, grape, mulberry, and walnut.

KISHTWAR HISTORY.

175 Kishtwār was governed by Rājpūt Rajas, who in early times pr[illegible]dly ruled independent of all others.

The first whose name I can hear of is Raja *Bhagwān Singh*, who must have lived 200 years or more ago, as he was seven generations back from the one who was ruler fifty years ago.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

564 an entire village of these near the fort. There are a few Mu-
101 hammadans who probably are converted Thakars. The Thakars have just those characteristics by which we described the Pahāris generally.

563 Besides the Hindūs and Muhammadans, there are two or three
166 hamlets towards the head of Bhutnā, eleven houses in all, inhabited by Bhots or Buddhists from Zānskār, on the farther side of the great range. I here only mention their occurrence; the characters of that Tibetan race they belong to will be given farther on, under the heading of Ladākh.

771 The people of Pādar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindū religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *nāg-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

175 The earliest state of Pādar that I can hear of is in a period
564 that ended more than two hundred years ago; then the chief
643 men, or the rulers, or the ruling caste, were Rānās. Rānā is an old Hindū word for a ruler who (in these parts, at all events) is less in power than a Raja. The Rānās of Pādar were Rājpūts; every village or every two or three villages had its Rānā, an independent ruler, who used to make war against his neighbour the next-door Rānā. The district of Pāngī was, I believe, in the same
[241] state. There are descendants of these Rānās in Pādar to this
[582] day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

175 That state of things, so pleasant for the Rānās, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Srī Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 131°; bubbles of sulphuretted hydrogen escape from it. Here a bathing-place has been built, and a dharmsāla or resting-place for faqīrs.

† Rānās are met with also in Bhadarwāh.

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133+ I must not leave unnoticed the *roches moutonnées*, produced by old glaciers, in the main valley a little higher up than Hamūrī, with grooves on the gneiss rock running in the direction of the valley; this is about 300 feet above the river and 9200 feet above the sea.

[361] The highest village of any size in the Bhutnā valley is [563] Machel, two marches, or 22 miles, from Atholī. At Machel Bhots predominate, though there are a few families of Hindūs. The Bhots seem to have been for long settled in this upper end of the valley. Machel is 9700 feet above the sea; the highest [221] inhabited place of all is Sunjām, half a march beyond Machel; here is but one household of Bhots, a hardy family; they are confined within doors by the snow for seven months in the year. We were there on the 7th June and the snow had melted from the fields about a month before.

137 We had noticed, as we ascended the valley, that the vegetation gradually diminished; at Machel the mountain side had become much barer; there were some stunted deodars, but at a height of 9800 feet the growth of that tree altogether ended; spruce and silver fir continued farther; birch, which had at first appeared at 8000 feet, grew higher than all the others. The last limits of forest trees that I observed, still along the valley, were 12,000 feet for silver fir and 12,500 feet for birch, but this was counting the last straggling trees.

241 At Sunjām, 11,000 feet, they sow wheat, peas, buckwheat, and the kind of barley called *grim*, the grain of which becomes loosened from its husk like the grain of wheat, which I shall hereafter call "naked barley." Often the wheat does not ripen, but they sow some every year for the chance. Sometimes the whole harvest fails, and then they have to go to the Kishtwār country for grain, taking down sheep to exchange.

133x Beyond Sunjām is nothing but a waste of streams and bare mountains, of glaciers and of snow.

MIDDLE MOUNTAINS OF THE WEST.

West of the meridian of Jummoo, as has indeed been more than once said, these mountains have not such a wide area, nor

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

361 the surface, but there is no building or wall remaining; the bricks are often dug up and carried away to be used again. Near this spot is a place where the river was bridged by one of the invaders of India—I think it was Ahmad Shāh Durānī—who passed his army across the Chīnāb at this place.

563 The inhabitants of Akhnūr are much mixed; a portion of them are of the same various castes as about Jummoo; but there are a large number besides of Muhammadans, who bear the name of Kashmīrī, and, doubtless, were originally of that nation. Unlike, however, Kashmīrī settlers in other parts, who usually retain distinct their language, ways, and look, these have lost their native tongue and speak only Panjābī, and, in appearance and character, though very different from the Dogrās, yet they are not recognizably Kashmīrī.

TIMBER-CATCHING AT AKHNŪR.

313 Akhnūr has two or three circumstances that should make it flourish as a town. It is where three or four roads, some bearing much traffic, converge; it is just within reach of boats that navigate the Chīnāb, this position being made use of chiefly for building boats and sending them down for sale; thirdly, Akhnūr is where the timber from the mountains, that floats down the river, is caught and stored.

This last business brings much employment and gain to the people. We saw in the last chapter how, far back in the mountains, the deodar trees were felled and cut up, and the logs rolled down to the edge to await the rising of the river. It is at this time of year, in May, that they begin to come down. No further care has been taken of them; they are left, in the first instance, to take their own chance of finding their way down that long distance of from 150 to 200 miles.

From Riāsī, 20 miles above Akhnūr, to a place as far below it, this 40 miles is the space along which the logs are caught and brought to land. Nearly the whole population of the places along the river bank, people of almost every caste, occupy themselves in the work, for it comes at a time when farm-work is

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

In the march from Syālsūī onwards we crossed the boundary of Hindūs and Muhammadans, leaving the former and entering the country occupied by the latter. The Hindūs about Dharmsāla and Syālsūī were in great part Thakars; that caste has evidently been of chief importance here, and has not been so much overshadowed by Mīāns as it has farther east. The Thakars' houses, usually high up on the tops of the hills, are solidly built of stone, and have something of the character of forts; they even bear the name "kot," an old word for fort.

At last we get clear of these hills, and come into the valley of the Western or Mināwar Tavi, which is at this time a stream of moderate volume flowing over ridges of rock, often making deep pools between them which are very favourable to the fisherman.

A strange way of slaughtering the fish is sometimes practised here by the natives. An earthen vessel is filled with the milky juice of the plant (*Euphorbia*), which bears the name of *tor*, and, attached to a long pole, is moved about in the pool; the juice getting mixed with the water blinds the fish, and while they swim here and there, not knowing which way to go, they can easily be speared.

Continuing up the valley by the left bank of the river, between low spurs of the hills, in a few miles we come opposite to the town of Rājāorī. This place has been spoken of in Chapter v. The old royal garden there described, opposite the town, has become the halting-place for travellers, chiefly for the English. We have here come into the Bhimbar route to Sirīnagar frequented by them, and from this place onwards our own road coincides with it.

The town of Rājāorī shows a front to the river of large stone buildings, some of them ruinous. There is a mosque of the time of the Emperors, now used for a wood store: the rest-houses of the same period have been mentioned before. Then, besides these regal works, are buildings of different sorts raised by the former Muhammadan Rajas of Rājāorī.* It must be remembered that

* Probably these regions are the only part of India where Muhammadan rulers have borne the title of Raja.

1: Drew G-S (1862-1872) 1875 AVI Kashmir AVI

133 x 487 farābād. There is a road along each side of the Jhelam Valley; that on the right bank leads to Muzafarābād and Abbotābād; that on the left bank is the one which, leaving the river after some marches, finds its way to Marī. These two are the best of all the roads out of Kashmir.

133 x 563 361 The first 25 miles of the gorge, from Bāramūla to Urī, is through extremely fine scenery, of wooded mountain-slopes broken by cliff-surfaces, that rise to great heights above the path, while below it the river either flows in narrow rock-passages or roars over ledges and other obstacles. Some of the forest is of deodar, of which much has been felled to be sent down the stream to Jhelam, for use in the Panjāb; the logs of it are seen as one passes, now being carried swiftly down, now being hurled by the [342] current against some rocky obstruction. Villages are met with at intervals; after Bāramūla the houses are no longer of the fashion of Kashmir, but are flat-topped. People of the Kashmīrī race extend about one day's march down the valley, and after them one comes to the tribes called Kakā and Bambā, whom, in the Race Map, $\frac{1}{n}$I have classed with the Chibhālis. The villages are upon alluvial plateaus, at a considerable height above the river; I have not traced out the origin of these plateaus—to what extent they have been made by the side streams, and to what extent by the main one. Urī, a large village, situated where the road to Pūnch branches off to the southward, is an example of the kind of situation; it is on a plain several hundred feet above the river, towards which a steep cliff is the boundary, while the side stream flows on another side in a deep narrow channel; behind are the hills, irregularly clothed with pine and deodar.

Below this I am not well acquainted with the valley, but I know that the country a good deal resembles the tract of the Middle Mountains.

$\frac{1}{n}$ [Cf. category 116, End Map III -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

CHAPTER XI.

MARCH FROM KASHMIR TO LEH IN LADĀKH.

UP THE SIND VALLEY TO THE FOOT OF THE PASS: SIX MARCHES — THROUGH THE PASS TO DRĀS: TWO MARCHES — DRĀS TO KARGIL: THREE MARCHES — KARGIL TO KHALSĪ: FOUR MARCHES — KHALSĪ TO LEH: FOUR MARCHES.

THE next great tract to explore will be the country of Ladākh. The account of it will occupy three or four chapters. The present chapter, which is preparatory, will treat of the road which joins the two towns Sirīnagar and Leh, the capitals of Kashmir and Ladākh respectively. The journey along this road may be taken in continuation of the march from Jummoo to Sirīnagar, which was described in Chapter VII.

I think there is this advantage in intermixing with the more systematic description of a country that of a particular portion traversed, namely, that we are thus able to describe a sample of the country somewhat minutely, from which sample the details in the larger picture that is to be presented may be filled up; or, in the case of its being the earliest visited part of a new district, we can give what were our own first impressions, which often fix the truth in the mind better than knowledge later got.

Of this march from Kashmir to Leh, part will be through country with the geography of which we have already had to do, while that part which lies beyond the Drās Pass will be entirely new ground for us. This latter is, indeed, exceedingly different from any portion of the country we have hitherto visited; it is a country naturally separated in various respects from Kashmir; not only are its physical characters widely different, but its inhabitants belong to another of the great divisions of the human race, and follow a religion different from either of the two professed by the tribes we have hitherto met with.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Panjāb, and it held its place for some little time after, until the system was changed to that in use in the North-west Provinces, where the Persian alphabet is used for the Hindostānī dialect—a plan that has evident advantages (since Hindostānī is becoming familiarly spoken by many of the Panjāb people), advantages which would be increased were the writers of Hindostānī to make use of a less elaborate idiom and less recondite words. The adoption of Persian in the Jummoo Court came about from similar causes; but I cannot say whether its use dates from an earlier period or from the time of the connection of the country with Ranjīt Singh's Court. 198 212

WRITTEN CHARACTERS.

Besides the Persian character, which in these territories is hardly ever applied to any but the Persian language, there are three written characters used for the languages here spoken. These are Dogrī, Kashmīrī, and Tibetan. They are all derived from the Devanāgarī or Shāstrī, the character in which Sanskrit is written. 212

In its old form the Dogrī alphabet was imperfect and not easy to read either accurately or quickly. For this reason, a few years ago, the Maharaja caused to be invented a modification of it; by this it was brought nearer to Devanāgarī, so near that the system is quite one with that, though the forms are somewhat different. It may be questioned whether it would not have been better to adopt the Devanāgarī alphabet itself, which is known to certain classes all over India; the difference already made is so great as to keep those who have learnt but one of the two Dogrī alphabets from being able to read in the other. However, the subject of what is the best alphabet to make general is a wide one, and must be considered in connection with the question of what dialect is to prevail and what languages are to be generally taught.* The

* With a mixed population of Hindūs and Muhammadans, such as occurs in the Maharaja's country no less than in the British, it is difficult to pitch upon an alphabet likely to be willingly adopted by people of both religions. All those alphabets which are founded on Devanāgarī are disliked by the Muhammadans as being the vehicle by which Hindū idolatry is taught. Hindūs often fear to have their sons taught [563]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

212 New Dogrī is used for the petitions that are read before the Maharaja; for this purpose it has replaced Persian, in which petitions were written when I first came to Jummoo; but it has not generally displaced either Persian or the Old Dogrī. The Old Dogrī character is made use of only for writing the Dogrī language; it is allowed in certain official documents, as in reports from officers of the army, who are of a class by whom Persian is hardly ever acquired; also many accounts are kept in duplicate —in Persian and Dogrī; the accountants of one class are considered a check on the others, a continuous side-by-side system of audit being thus carried out.

[563] Chibhālī is an unwritten dialect. This is accounted for by the reason that the Chibhālīs, being Muhammadans, will not learn the use of the Dogrī character, in which their own dialect might be written, but, if they learn anything, learn Persian, both writing and language; and the Persian writing does not well fit, and has never been used, for these dialects. But since for a knowledge of the Persian alphabet and language an amount of time must be spent beyond what most of the people can afford, the Chibhālīs are far more illiterate than their Hindū neighbours the Dogrās.

None of the Pahārī dialects are written. Kashmīrī is written, but seldom only. There is, as before said, an alphabet fitted to it, founded on the Devanāgarī, but this is almost entirely disused; Kashmīrī is sometimes, but not I think often, written in the Persian character; Kashmīrīs of any education—whether they be Mussulmān or Hindū—are sure to know the Persian lan-

[563] to know Persian, since with the alphabet and language the children are sure to acquire something of the tone of its literature, which may give them a tendency towards Muhammadanism. In my opinion, the best cure, in the present state of both British India and the Maharaja's territories, is to be found in the adoption of the Roman character for whatever languages are used. It has been proved to be very applicable to all the Hindī dialects and to the Persian and Arabic words that are found in Hindostānī. It is quicker to write than the Devanāgarī, and better to read than the Persian, and it can much more easily be put in type than either. And it is not so essentially "Christian" as to hurt the susceptibilities of people of the other faiths.

I may here draw attention to a paper on the subject of the applicability of the Roman alphabet to the languages of India which I read before the Society of Arts. It will be found in the Journal of that Society for February 19, 1875.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

guage, and they seem to prefer communicating in writing by that medium. 212

None of the Dārd dialects are ever written.

Of the people who speak Tibetan, the Baltīs are without an alphabet by which to write their own language. For reasons exactly parallel to those explained as affecting the Chibhālis, the introduction of Muhammadanism has made the Baltīs also more illiterate. The Champās not often learn to write. The Ladākhīs, as before told, very commonly are able to write their own language in the Tibetan character well and freely. [1]

These alphabets are used by natives of the country; four have been enumerated, viz. Persian, Dogrī, Kashmīrī, and Tibetan. People who come to Jummoo from other parts not uncommonly have some other character which they write, specially applicable probably to the vernacular of their native place. Thus Sikhs from the Panjāb have their Gurmukhī writing, Hindūs from the centre of Hindostan will write either in Devanāgarī or in some allied form of character, Bangālīs will have their own Bangālī writing, and so on. I have known, besides the four first mentioned, as many as seven other alphabets in use by people who have settled at Jummoo. 563

[1] [Cf. category 116, p. 253 -- Analyst]

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

that outside, yet, from the gaps and partial gaps before mentioned, there is a wheeling round of the moist winds and clouds, which thus to some extent find their way round the flank of the range to the inner region, so far at all events as to affect its north-western portion.

Although, from the small area they occupy, the *snow-beds* which have been described in a previous chapter (Chapter XV., *General Observations*) have not on this map found a place, yet, in connection with the other snow phenomena, it may be well here to mention them and to state that they are found at about the level of 16,000 feet.

I will now put down, for the convenience of travellers, the words representing, in some of the languages used among the mountains, the various states of snow:

	Dogrā.	Pīdarī.	Kashmīrī.	Gugrī.	Ladākhī.
snow	barf.	dang.	shīn.	hin.	khā.
ice	kakar.	dangoth.	yakh.	sor.	chārūng.
glacier ..	..	zaryūn.	handar.	kamuk.	kān *or* kāns.
avalanche ..	..	hīwān.	mānī.	hināl.	rud.
crevasse ..	..	..	..	hir.	

Glaciers and avalanches not occurring in Dugar, the words for them are wanting in Dogrī. The *d* in *dang* and the *d* and *t* in *dangoth* are cerebral; the *n* in *zaryūn*, *kān*, and *kāns* is nasal.

RACE MAP.

This map shows the geographical distribution of the various nations that have been described in the different chapters of the book.

One of the tints given in this Race Map, and repeated in the two succeeding maps, denotes the portion of the Maharaja's territories which is quite uninhabited, and, with little exception, uninhabitable. This includes the great spread of the Kuenlun and Lingzhīthang plains and all that width of mountain country which, continuous with it, extends to the north-west. Then there is the mass of mountain between the Shāyok and Indus rivers, the higher parts of which are quite unfrequented.

[Cf. category 11C, End Map III -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

Then, on the other side of the Indus, is the broad space of lofty ground—penetrated indeed by valleys which are more or less populated, and which on the map are withdrawn from the uninhabited space—that reaches to the borders of the more favoured tract of Kashmir and its neighbouring valleys. It was a question with me whether the summits of the Panjāl Mountains and of those east of Kashmir should be marked as uninhabited; against their being so marked there was this, that the people, especially the Gujars, in summer take their flocks and herds high up on the mountains from both sides, so that there is but a small width, of the loftiest mountains between, that is left unfrequented.

The remaining portion of the country is coloured as inhabited by the various races or nations which have been enumerated in the Introductory chapter and described in succeeding ones; the list is here repeated, with a reference to the parts of the book where details about the people will be found:

ARYAN.	TURANIAN.
Dogrā (Chap. III.).	Tibetan; subdivided into—
Chibhālī (Chap. III.).	Baltī (Chap. XVI.).
Pahārī (Chap. VI.).	Ladākhī (Chap. XII.).
Kashmīrī (Chap. VIII.).	Chāmpā (Chap. XII.).
Dārd (Chap. XVIII.).	

The *Chāmpās*, the only nomads of the list, occupy the tract called Rupshu, in the south-eastern portion of the country, as far as it is habitable; their tents are pitched in the high-level valleys at elevations varying from 15,700 feet down to 13,700 feet; below this they do not come. Lower down in the same valleys the *Ladākhīs* have settled, who are agricultural. Their villages are found even at the high level of 14,000 feet, and at every altitude from that down to about 9000 feet do they live. Besides the Indus and Shāyok Valley, Ladākhīs occupy the whole of Zānakār, and they have made a small settlement at the head of the Bhutnā River on the other side of the snowy range. At the line of their contact with the Baltīs they intermingle geographically, the two at some parts inhabiting alternate villages, at some occupying different portions of one and the same village. Thus the two squares of the Ladākhī tint within the Baltī area denote outlying

Ir Drew G-3 (1862-1872) 1875 AV1 Kashmir AV/

101 communities of Ladākhīs, and such squares might be increased in
131 number if the degree of detail of the information possessed and the
563 scale of the map would allow it. The next race, the *Baltī*, occupy, either partly or wholly, the valleys of certain southern tributaries of the Indus and a considerable length of the Shāyok Valley and of the Indus Valley itself, down to 6000 feet above the sea. The outlying square of their colour near Leh marks the colony of Baltīs at Chashot.

The reason of my putting such patches as this in squares is to denote that they are conventional representations, to show that there are within that spot some of the race represented, and not that the area of their occupation is exactly represented by the patch of colour. This remark applies as well to the Language Map and the Faith Map.

Passing on to the Aryan Races, we find the *Dārds* occupying the north-western corner of the territories; within the boundary it is chiefly in these places that they live—the Gilgit Valley, the Astor Valley, the Dras Valley, and some spots in the Indus Valley; also they occupy the head of the Kishangangā Valley, there approaching to but a short distance from Kashmir. The *Kashmīrīs* constitute the whole population of Kashmir, the most thickly peopled part of all the territory we are dealing with. They have spread also beyond the bounds of Kashmir into some of the neighbouring valleys, and have made scattered colonies, usually flourishing, in many other parts, among races strange to them. The squares of the Kashmīrī colour denote some of these, and beyond the reach of our map, in the Panjāb itself, are they to be found. The *Pahārīs* are the next neighbours of the Kashmīrīs to the south; they live in the eastern part of the Middle Mountains. The *Chibhālīs* occupy both the Middle Mountains and the Outer Hills on the north-west and west. That name, as I have used it, includes tribes who differ somewhat among themselves, but I have not been able to divide them accurately; I think that there is a rather marked difference between the Bambās, in the northern part of the Chibhālī tract (in the valleys of the Kishangangā and the

1; Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

Jhelam above Muzafarābād), and those Chibhālī tribes south of them. The *Dogrās* are in the eastern part of the Outer Hill region. 101 131 563

LANGUAGE MAP. 1/1

The languages spoken have been the subject of a separate chapter; here, therefore, a very few words will suffice to explain this map, which shows the distribution of them. The principle applied has been to mass dialects, and separate only such languages as are mutually incomprehensible. The number is thus reduced to five. The tint for "uninhabited country" stands as before. The *Tibetan* language here marked out is that which is spoken, with not much difference, by the three Tibetan races who were distinguished in the last map; the area of it also includes a part of what in the Race Map is coloured "Dārd"; the reason of this is that the people of some few villages of the Dārd race (those situated in the Hanū Valley) have lost their own language and adopted the Tibetan. 197 563

The area of the *Dārd* language is the same as that of the Dārd race exhibited in the Race Map, with the exception just noted, and with the other exception that the colony of Kashmīrīs in Gilgit are not here shown as separate, on account of their having adopted the Dārd tongue.

The *Kashmīrī* language has nearly the same bounds as the Kashmīrī race, for these are a people who are apt to keep up their national characteristics. The only exceptions to this which I have noted are, first, that case of the Kashmīrī colony at Gilgit, and, secondly, the colony at Akhnūr, who have adopted the language of the Dogrās they have settled amongst.

The *Pahārī* dialects, which are allied to the Kashmīrī, which are intermediate between that language and the Dogrī, occupy the same area as the Pahārī race itself.

The *Chibhālī* and *Dogrī* dialects are here put together and represented under one colour, the two being mutually comprehensible; they occupy the combined area of the Dogrī and Chibhālī race of the last map.

1 [Cf. category VII, End Map IX -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

197 Thus we have mapped five tongues of undoubtedly so much
563 difference between each other as to deserve the name of separate languages, not merely of dialects. Of each, with the exception of Kashmirī, there are dialectic subdivisions, but these I have not attempted to map; I have here represented the great and striking divisions only.

FAITH MAP. 1/A

563 There are four religions, the geographical distribution of
779 whose followers is represented on this map. Only three, indeed,
795 are of much importance as regards this country. These are the three wide-spread religions of Buddhism, Hindūism, and Muhammadanism. The fourth is the Sikh sect of the Hindūs, which is very sparingly represented.

The Buddhists comprise two out of the three Tibetan races who were represented on the Race Map—the Chāmpās and the Ladākhīs. They comprise also the inhabitants of several Dārd villages, who, while retaining certain rites of their own, have adopted Buddhism. It should be noted that not only those Dārd villages follow this religion who, it was shown, have acquired the Tibetan tongue and lost their own, but several others also who retain their own Dārd speech.

The Muhammadans include the Baltīs, who, as before said, are but Ladākhīs converted to Islām; nearly all the Dārds; the Kashmīrīs (taking them generally); and the Chibhālīs.

Of the Hindū faith are the Pahārīs and Dogrās.

Of Sikhs but very few are to be met with in these territories. There are some villages of comparatively old colonisation in the Jhelam Valley—more probably than I have marked, but only of those have I a record; and there is a Sikh temple and *Granth* or Book on the banks of the Chīnāb.

563 It is the case that within the Hindū area are many Muham-
779 madans, not only colonies from other races, but also natives of the same part who have at different times been converted; this is especially the case in the towns. I have not attempted to represent these exceptions on the map, but have remained content with

1/A [Cf. category 116, End Map V -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

drawing a line to separate the tract where the majority of the inhabitants are Hindūs from that where the majority are Muhammadans. On the other hand, in every town in the Muhammadan country, Hindūs are settled, chiefly as traders; and again, in Kashmir, a proportion of the inhabitants retain their old Hindū faith; these are the Kashmīrī Brahmins; but neither of these classes has one been able to distinguish on the map on account of their being geographically so mixed up with the Muhammadans. In Appendix VII. will be found some statistics of the proportions of Hindūs, Muhammadans, &c., in the different parts of the country.

Here in these territories is the spot where the three great Asiatic faiths meet. From the neighbourhood of the Brama Peaks, *and from no other spot in Asia*, one may go westward through countries entirely Muhammadan, as far as Constantinople, eastward, among none but Buddhists, to China, and southward over lands where the Hindū religion prevails, to the extremity of the Indian peninsula.

POLITICAL MAP.

The objects of this map are the showing, first, by what Governments the Maharaja of Kashmir's territories are surrounded, who are politically his neighbours; secondly, the subdivision of these territories themselves for administrative purposes; and, thirdly, the most practicable lines of routes that exist through them. These subjects will be briefly treated of under the headings, Surrounding States, Boundary Line, Interior Divisions, and Routes.

SURROUNDING STATES.

The Political Map then shows that on the south and the south-west the Maharaja's country is bounded by some of that portion of the British dominions which is under the Lieutenant-Governor of the Panjāb. This includes two tracts—Chamba and Khāghān—which are not ruled directly by the British, but are held by native rulers tributary to and quite dependent on them; the greater part, however, is British territory, pure and simple.

On the north-west is the tract called Yāghistān, or rebel-

enumerated there in 1901, compared with 111,775 in 1881. Statistics of age are, as usual, unreliable, and need not be referred to in detail. In the whole State there are 884 females to 1,000 males, the proportion being highest in the frontier tracts (933) and lowest in Kashmír province (876). These results point to defective enumeration of females. Marriage is comparatively late, and less than 1 per cent. of the males under fifteen years, and about 2 per cent. of the females of the same age, are married. Taking the whole population, 53 per cent. of males and 39 per cent. of females are married. Polyandry is prevalent in Ladákh. About 34 per cent. of the population speak Kashmíri, and 15 per cent. Dogrí, while Punjábi is the tongue of nearly 30 per cent. A great variety of languages are used, in various parts of the State, by comparatively small numbers. Agriculture supports 54 per cent. of the total, and weaving and allied arts 2 per cent.

Religion. The total population includes 2,154,695 Muhammadans, 689,073 Hindus, 25,828 Sikhs, and 35,047 Buddhists. The Hindus are found chiefly in the Jammu province, where they form rather less than half the total. In the Kashmír province they represent only 524 in every 10,000 of population, and in the frontier *wazárats* of Ladákh and Gilgit only 97 out of every 10,000 persons.

Castes. Jammu. Among the Hindus of the Jammu province, who number 626,177, the most important castes are the Bráhmans (186,000), the Rájputs (167,000), the Khattrís (48,000), and the Thakkars (93,000). Each caste is subdivided into many sub-castes; but for practical purposes the Dográ Rájputs do not regard the finer divisions of the ethnologist, but draw a broad distinction between the Mían Rájputs who engage in neither trade nor agriculture, and the other Rájputs who have condescended to work for their living. The Míáns will marry the daughters of the latter class, but will not give their own daughters in marriage to them. They have territorial names, such as Jamwál and Jasrotia, signifying that the family is connected with Jammu and Jasrota. They mostly hold land on pepper-corn rents, cultivated by others, who take a share of the crops. The Mían Rájput gladly serves as a soldier, by choice in the cavalry, and if there is not room for him in the Mahárája's forces, he will enlist in the Indian army. In the Hunza-Nagar campaign and at Chitrál the Dográ Rájput worthily maintained his ancient reputation. As a soldier he is admirable, but as a landowner evil days are in store for him. The agriculture of the Dográ country is un-

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AVI
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certain, and not over-profitable; and in the course of years the proud, gallant, and thriftless Rājput will be ousted by the sturdy Thakkars and Jats (Musalmān, 123,000; Hindu, 25,000). The Rājputs are a handsome race, wiry and active. They observe caste rules very strictly. Female infanticide was the common rule in the memory of men still middle-aged, and the *satī* of Rājā Suchet Singh's ladies is still remembered by the old men. The Khattrīs are an important people, keen and clever. They are the financiers and officials of the State, and some of the best servants of the Mahārājā have been Dogrā Khattrīs.

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The origin of the word Dogrā is commonly stated by the people themselves to have arisen from the fact that the cradle of the Dogrā race lies between the two holy lakes, Saroin Sar and Mān Sar, not far from Jammu. Drigartdesh, or the 'country of the two hollows,' was corrupted into Dūgar, and Dūgra became Dogrā. From Jammu stretching east along the plains of the Punjab the country is Dogrā; and all who live in that tract, whether they be Hindus, Musalmāns or Sikhs, whether high-born Rājputs or low-born menials, are known as Dogrās, and have certain national characteristics and a common tongue, which differentiate them from any of the other peoples of India. Some authorities doubt this derivation, and say that Dogrā is a corruption of the Rājasthāni word for 'hills' (*dungar*), and that when the Rājputs forced their way up north they gave this name to the hilly country. The Dogrās

D 101

The Dogrās hold the tract of lowland country along the British border, and the outer ranges of hills from the Manawar or Malikāni Tāwi on the west to the Rāvi river on the south-east, which is bounded towards the higher mountains by a line drawn along the hills to the south of the Budil Ilāka through Batoti and thence to the Rāvi river north-east of Basoli. From the Manawar Tāwi to the Jhelum is the country known as Chibhāl, the home of the Chibs. The Chibs are mostly Musalmān, but there are Hindu Chibs as well. Both trace their origin to a Rājput chief, named Jassu. Dharam Chand, a descendant of Jassu, was versed in medicine, and was summoned to Delhi to attend Jahāngīr. The fee in case of success was the emperor's daughter. Dharam Chand was successful; he married the Mughal princess, and was known henceforth as Shādi Khān. But he longed for his country and left his bride, and the next year the Mughals invaded his country and slew Shādi Khān. The Chibs

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The Hindu Chibs are descended from Shādi Khān by his Hindu wife, while the Muhammadan Chibs are the progeny of his family subsequent to their acceptance of Islām.

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his family subsequent to their acceptance of Islám. Both Hindu and Musalmán Chibs repair annually to the tomb of Shádi Khán at a place in the Káli Dhar hills in the Naushera *tahsíl*. Like the Dográ Rájputs, the Chibs look upon service as the sole career for a man, but both Hindus and Musalmáns till the soil. They are a fighting people, and the spirit of adventure takes them out of their own country. They follow the caste rules of the Hindu Rájputs, but are perhaps stronger and more muscular than the Dográs to the east. Besides the Chibs, there are Musalmán Rájputs to the west of the Chenáb—the Jarals, the Bhaura [illegible] known as Akbarsáhi, the Gakhars, and many others. It should be noticed that the Hindu Chibs give their daughters in marriage to the ruling family of Jammu and Kashmír.

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The Bambás and Khakhás.

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Drew, in his book *Jammu and Kashmir Territories*, suggests that the Bambás and Khakhás of the Jhelum valley might be classed under the head Chibhálí. Very little is known as to when these people migrated into Muzaffarábád and Uri districts, or whence they came; but it is generally admitted that they had a foreign origin. It is probable that the Khakhás have occupied the country on the left bank of the Jhelum for 300 years or more, and that the Bambás, who live on the right bank of the river, came in yet earlier. The Khakhás, who enjoy the proud title of RÁJÁ, are, like the Chibs, Musalmán Rájputs, and trace their descent to Rájá Mal Ráthor. They regard themselves as belonging to the Janjuah tribe. The Bambás, who are styled Sultáns, deprecate a Hindu origin. They claim to belong to the Kureshi tribe, and say that the name Bambá is a corruption of Bání-Háshim, and that they are descended from Alí, the son-in-law of Muhammad. The Khakhás and Bambás have a privileged status in the Jhelum valley, and their power has varied according to the weakness or strength of the central authority. Under the Afgháns, the Khakhás and Bambás paid little to their overlord, and were practically independent. The Sikhs tightened their hold over the Jhelum valley, but the Khakhás and Bambás retained certain privileges.

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The Gújar.

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Numerically the Gújars are of some importance, both in Jammu, where they number 151,700, and in Kashmír, where they are returned at 225,630. Some of them have settled down to agriculture; but the great majority are herdsmen, and in the summer months move up to the splendid grazing-grounds above the forests with their buffaloes and goats. They are Musalmáns by religion, and many of the Gújar tribes speak

Serious crime is rare, and the force of regular police is comparatively small. It includes 3 assistant superintendents, 9 inspectors, 297 subordinate officers, and 1,213 constables, costing about 3·1 lakhs annually. The force is controlled by two Superintendents for the chief provinces of Jammu and Kashmir. Police duties in the villages are performed by the *chaukidárs*, who are generally Dums in the Jammu province, and are paid by the villagers. The responsibility of the headman for reporting crime is insisted on. A training school for regular police is maintained, and the system of identifying convicts by thumb impressions has been introduced. In 1904-5, only 2,076 cognizable cases were reported, of which 640, or 30 per cent., ended in conviction. Police.

Central jails are maintained at Jammu and at Srinagar, and seven small jails in outlying places. Both the Central jails are usually overcrowded, the daily average number of prisoners in 1904-5 being 543. The expenditure in the same year was Rs. 47,000 on the Central jails, and Rs. 3,600 on the others; and in 1905-6 a total of Rs. 54,000. Convicts are employed in printing, paper-making, and other minor industries in the Srinagar jail, and in printing, weaving, and manufacturing industries at Jammu. The receipts for jail manufactures in 1905-6 were Rs. 18,000. Jails.

The Census of 1901 showed how little attention was formerly paid to education. In that year only 2 per cent. of the population could read and write. Among males the proportion rises to 3·8 per cent., while among the total female population only 1,260 were literate. Hindus appear to be much better educated than Muhammadans. In 1900-1 the State maintained 87 schools, attended by 6,197 boys. By 1905-6 the number of State schools had risen to 134, including two high schools, a normal school, 7 Anglo-vernacular and 12 vernacular middle schools, and 133 primary schools. Besides these, 3 girls' schools are maintained by the State at Srinagar; and there are one aided girls' school at Jammu, two aided high schools and an aided middle school at Srinagar, and an aided middle school at Jammu. Sanskrit schools attached to the State high schools, one at Jammu and the other at Srinagar, teach up to the Shástri standard. The total number of pupils in all the schools was 11,460. The department is under the control of the foreign minister, who is aided by an inspector and two assistant inspectors of schools. There being no State college, 17 scholarships are annually granted by the Darbár to students for prosecuting their studies at colleges at Lahore. Two scholar- Education.

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482 arrived I found one man carrying it, a large solid leather kit bag, and his own rations. The weight was at the least a hundred and fifty pounds. I was extremely angry, and made it very unpleasant all round, as plenty of coolies had been arranged for.
563 Nothing of the sort ever occurred again, but my orderlies told me, and I saw enough to show that the report was true, that the sepoys treated the coolies like dogs, and beat them as they would a beast of burden. The fact is, the Kashmiri villager proper, to which class our carriers belonged, comes of a race that has been mercilessly oppressed for centuries by
[799] foreign Mahomedan rulers from India. Being a Mahomedan, he has been specially ill-used since Kashmir passed under Hindu rule. The sepoys and officials of all classes are almost to a man Dogras and other Hindus who have absolutely no sympathy
[147] with the Kashmiri. The race is physically fine, great, strong men and well fed, but morally they are, what their oppression has made them, liars and pitiful cowards, who cringe to the stick of the sepoy like
651 spaniels. My coolies said they were never paid when
661 employed on Government work, and that they generally had to supply their own rations. They certainly expected no pay on this occasion, and were delighted and astonished beyond measure when I saw them paid myself. The Durbar made nothing by the transaction when coolies were impressed, it was duly charged for their hire, but the money stuck in the hands of those drawing it. A new era has now opened, owing to the revenue settlement carried out by my friend, Mr Walter Lawrence, a distinguished member of the Indian Civil Service, whose services

4: Durand G-3 (1888-93) 1900 AVI Kashmir AVI

spatching a mission to Chitral in accordance with the wish of Afzul-ul-Mulk, who seemed to be establishing his power firmly throughout the country. My unlucky friend Nizam-ul-Mulk was a refugee in Gilgit, and his affairs required delicate handling; and last, but not least, the Indus valley tribes were uneasy.

A word of explanation as to the position of these tribes and their relation to Kashmir may not be amiss. Looking down the Indus from Bunji, there were on the right bank of the river three independent Shin republics—Gor, Darel and Tangir; on the left bank, some forty miles below Bunji, was the Shin republic of Chilas. The Chilasis had been confirmed disturbers of the peace of old, and had raided into Kashmir territories much to the detriment of the valleys between Astor and Kashmir proper, some of which had been practically ruined and depopulated in consequence of their incursions. In 1855 the Kashmir Durbar had in retaliation invaded Chilas and captured the principal fort. Since that time the Chilasis had been tributary to Kashmir, and an agent of the Durbar's had resided amongst them. The fighting strength of the tribe was estimated at between two and three thousand men, but the calculation was too high, for the race had suffered very severely of late years from the ravages of small-pox. The Chilasis were bigoted Sunni Mahomedans, much under the influence of the Mullahs from Swat who visited the country. Gor, the smallest of the republics, lay nearest Bunji, and was a group of village forts perched thousands of feet above the Indus. The people were quiet and in-

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
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Chitral

K 563 631 offensive, and much in fear of the Chilasis, who in any raids in the Gilgit direction had to pass through their territory. The fighting force of Gor was insignificant, and the little state was tributary to Kashmir. The next republic was Darel; it was K [701] more important than Gor, and could turn out from a thousand to fifteen hundred men. The Durbar troops had in 1866 penetrated into the country, the people of which had made submission, and every year hostages were sent in to Kashmir, and a small tribute paid. Tangir, which lay next, was about equal in importance to Darel, and paid tribute to the rulers of Yasin. Below these tribes stretched a band of country inhabited by Kohistanis of different clans until the Pathan border was reached.

I found on my arrival at Gilgit that the Gor headmen had expressed their anxiety to come more directly under the protection of Kashmir. They were anxious to avoid being drawn into trouble should the Chilasis, as seemed likely, create disturbances, and to throw in their lot openly with Kashmir seemed to offer them the best chance of security. In a few days their representative deputation arrived, and after listening to their views I dismissed them to their homes with suitable presents, pointing out that they had nothing to fear from our side.

D 643 159 648 Rather disturbing news now began to come from Chitral. Umra Khan of Jandol had moved over his border, and occupied a portion of Chitral territory, and Afzul-ul-Mulk clamoured for the despatch of the mission. The arrival of a mission and his recognition as Mehtar by the Government of India would

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

hundreds of feet high, and offered a series of positions almost impossible to force. The posts I found the troops in nearly turned my hair grey; they were a nightmare from the military point of view. The only water to be obtained was from the great river, and they had been built here and there in the best places available. But these places were either close to the water, and therefore commanded on all sides, or far from it, and with no means of reaching it in case of siege. There was no timber available, and consequently no possibility of making proper head cover for the men, and I could only be thankful that the tribesmen had been stupid enough to break their heads against Chilas instead of masking it and attacking the other posts. I reached Chilas a day before the attack was expected, and was honestly very glad when Twigg came into my tent late at night and said that information just received showed that the tribesmen's hearts had failed them, and that the gathering some miles below us had broken up. Those posts behind were too great an anxiety for me to wish for any further fighting.

I found now that the explanation of the very determined fighting the month before was that the bulk of Daniell's opponents were Kohistanis, much better fighting men than the Shins, who had been Robertson's opponents in November. They had reviled the latter for their cowardice, and had killed one of their headmen to encourage the others. There had been two detachments of Kohistanis, five hundred strong each, the first one day's march ahead of the second. The Chilasis had told the first lot that there were only fifty men in our entrenchment,

His Highness also impressed upon the Heads of 563
Departments the imperative need of providing a fair 647
representation in Government services to communities not adequately represented therein, and since his accession this policy has been adhered to. In his proclamation of the 9th July, 1931, His Highness declared that while in the matter of service, prior consideration is and always shall be given to public interest, and the obligation of maintaining the efficiency of the administration at the highest possible level can never be overlooked, the policy of his Government would be to give adequate representation to all communities in the services, without giving any preponderance to any community. Following the publication of the report of the Glancy Commission referred to below, further steps have been taken to ensure a fair representation in services to the Muslims. The rules for recruitment of services recently sanctioned provide expressly that regard should be had to the securing of adequate representation to the various communities in the State. The rules relating to recruitment to the Gazetted services provide that in making recruitment in the various services, special attention should be paid to the securing of adequate representation to different communities.

There has been considerable improvement in the representation of Muslims in the services* during the last decade. In April 1943, there were 3,989 Muslim officials, including 133 Gazetted officials out of a total strength of 11,762 officials including 478 Gazetted officials in the superior service. This may be compared with the condition in April 1932, when there were 2,052 Muslim officials including 55 Gazetted officials, out of a total strength of 8,683 officials including 355 Gazetted officials. In the inferior service, Muslims numbered 3,841 out of a total strength of 8,196 in April 1943 against 3,542 out of a total strength of 8,360 in April 1932. It will thus be seen that there has been an increase of 94.4 per cent. in the number of Muslims in the superor service during the last 11 years. In the Gazetted ranks, the increase nas been nearly 142 per cent. The Muslims are no doubt still in a minority in the services as a whole, but their proportion is growing every year. In April 1943 they formed 39.23

*The figures given in this paragraph are for the civil departments only.

563 647 per cent. of the total strength of services. What is more important to note is the fact that out of the total increase of 2,915 in the strength of all services, the share of the Muslims was 2,236 or 76.7 per cent., as against 679 or 23.3 per cent., the share of other communities.

647 441 In the matter of Government purchases, preference is given to local firms. The Department of Civil Supplies, which has been established to arrange supplies for Government Departments, maintains a list of registered local firms. Preference is also given to locally manufactured goods when available, for use by Government Departments.

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563 647 423 Following the outbreak of communal trouble in the State in 1931, His Highness was pleased to appoint a Commission, with Mr. B. J. Glancy of the Political Department of the Government of India (now H. E. Sir B. J. Glancy, Governor of the Punjab) as President and with four non-official representatives of Hindus and Muslims of Jammu and Kashmir Provinces as members to inquire into the grievances, religious and secular, of different communities. The Committee made a number of recommendations, which His Highness was pleased to accept. The more important of these related to:—(1) religious places that had passed into the hands of the Government, (2) recruitment of different communities in Government services, and (3) grant of proprietary rights, accompanied by controlling legislation, in regard to lands of which the ownership was held by the State. As regards the first, Government ordered the restoration of the places to the community which was able to substantiate its claims to them. Regarding the second, minimum qualifications were fixed by which educationally less advanced communities could secure an adequate share in the services. Regarding the third, His Highness not only granted proprietary rights to the *zamindars*, but also waived the condition of payment of *nazarana*. This concession represented in money value an amount of over Rs. 20 lakhs. Recently, this concession has been extended to villages transferred to the State from His Highness' Private Department.

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district. The Dooms are found in all districts of the Jammu Province, the highest number being in the Jammu district. The Gardi predominates in the Jammu district. The Jolahas are confined to Reasi districts. The Meghs are most numerous in the Jammu and Udhampur districts. The Ratals are generally found in Udhampur and Reasi districts. The Watal which is only another name for Chuhra are found in Srinagar district only where also they represent immigrants.

K 564

333. Variation in the Strength of Certain Castes.—Subsidiary Table I contains figures of population of certain depressed castes for the last four Censuses and though the population includes non-Hindu members of the castes as well, they are so few that the main results are not affected. The Barwalas show a decline of 32·4 per cent. during 1921-1931. They decreased in the previous decade 1911-1921 also by 25·8 per cent. Their community is thus loosing in numbers. The Chamars show an increase of 5·4 per cent. which is far below the general increase in the entire population of the State during the decade 1921-1931. The Dooms reveal an increase of 12·1 which shows that the community is progressing satisfactorily. The Meghs who form the important caste have gone down in strength by 11·2 per cent. Compared to their population in 1901 the Barwalas register an increase of 108·1, the Chamars a negligible one of 11·4 per cent., the Dooms show an unhappy decrease of 37 per cent. and the Meghs an increase of 17·6 per cent.; the decrease in some of these castes is due to the reclamation of some of their numbers by Arya Samaj and their consequent return under the new name 'Arya'.

K 161 564

334. Criminal Tribes.—Pernas and Sansis are the only tribes treated as criminal in the State and the ban has recently been removed from the Bakarwals as a temporary measure subject to their good behaviour in future. The number of Pernas and Sansis in the State is only insignificant as the former number 42 and the latter 134 only. Pernas constitute a floating community who generally live by dancing and singing and have loose morals, while Sansis are adepts in housebreaking.

K x 162 563 ●

335. Primitive Tribes.—Shins and Yashkuns are the only two castes considered to be primitive though the Political Agent, Gilgit is inclined to class all the castes inhabiting the Agency under this head. The Shins are said to have descended from Hindus and do not drink cow's milk to the present day. These castes are mainly devoted to agriculture and have begun to come in contact with the outside world which is bringing about a change in their mode of living. Some aspects of their life as depicted by the Political Agent, Gilgit (in response to the questionairre issued), where the tribes live a life more of their own than in the Gilgit district administered by the State, are given below and will be found of interest :—

D 564

PART "A".

1. The tribes are not divided into different exogamous groups.

2. The people in the Agency are divided into various groups, details of which are given below :—

B [564]

(a) *Ronos.*—The most honoured caste exist in small numbers in Nagar, Gilgit and Punial, and become more numerous as one travels Westwards towards Yasin and Chitral.

They have two theories as to their origin :—one that they are descended from Sumalik, a former ruler in Mastuj ; the other that they are of Arab blood and descendants of Muhammed Hanifa, son of Ali who was son-in-law of the Prophet.

(b) *Shins.*—The next most senior division are of Hindu origin and established themselves by conquest from the South. They consider themselves the aristocracy of the country, although they can show nothing to substantiate their claims. They are now Mohammedans but perverted relics of Hinduism are still shown by their aversion from anything which is connected with cows or fowls.

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
Kashmir AV1

CHAPTER VI

CHARACTER OF THE KASHMIRIS

101
563

TO write about the character of the Kashmiris is not easy, as the country of Kashmir, including the province of Jummu, is large and contains many races of people. Then, again, these various countries included under the name of Kashmir are separated the one from the other by high mountain passes, so that the people of these various states differ considerably the one from the other in features, manners, customs, language, character and religion.

The people of Jummu province are Dogras, cousins of the Rajputs, and talk Punjabi. As their country is on the lower slopes of the mountains, and not in the plains, the people are a sturdy race and good fighters. The Maharajah's army is chiefly composed of these men, and our Indian army contains many Dogra regiments. The Kashmiri Dogra regiments behaved splendidly in the East African campaign, and won a great name for themselves. Jummu is the winter capital of his Highness Sir Pratab Singh, K.C.S.I., etc., Maharajah of Jummu and Kashmir, and not to be confused with Sir Pratab Singh, Maharajah of Idar, whose name and picture figured so often in the papers during the war. This town is situated on the top of a high cliff overlooking the River Ravi, a most imposing-looking town from a distance on account of its many temple domes sparkling in the bright sunlight. Jummu is strongly Hindu. The late Maharajah wished to make his capital a second Benares, which is the Mecca of

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri AV4
Kashmir AV1

Character of the Kashmiris

Kr 101 563 the Hindus. The Dogras are Kishatrias, or the soldier caste, next below the Brahmans in caste. The people of Poonch state are very similar in build and physique to the Dogras; they are sturdy mountaineers. Poonch state gave more recruits for the Indian army than any other part of the Indian Empire. They are Mohammedans. The people in the country of Ladakh, or Lesser Tibet, are Mongolians, and Buddhists by religion, sturdy, hard-working and cheery people.

Ki 563 I have already mentioned the inhabitants of the mountains on the frontier, so now, having cleared the ground somewhat, we can discuss the character of the inhabitants of the valley. It is with these people that the Europeans who visit this country are chiefly concerned: servants, coolies, boatmen, shopkeepers, clerks, merchants, etc.

So when people speak of the Kashmiri they have these particular classes of people in their minds. To call a man a "Kashmiri" is a term of abuse, for it stands for a coward and a rogue, and much else of an unpleasant nature. For instance, when giving a servant a character, a man whom you are dismissing and could not possibly recommend, you write: "This man is a good specimen of a Kashmiri." Everyone understands that such a man is not fit for employment.

I had written a character for an unsatisfactory scholar who bothered me for a "chit." I wrote in it that this young man was an excellent specimen of a Kashmiri Pandit. A few days later his elder brother called upon me and begged me to write another chit for his brother as he could not obtain employment with that chit. On asking him his reason for thinking so, he said: "You have written that 'he is an excellent specimen of a Kashmiri Pandit.' Everyone knows the meaning of this and will not employ him." So I answered his request, and in place I

6:Spate N-4 (no date)1954 AWI India
Kashmir AVI

241 seasonal immigration of hillmen. Wheat, barley, and rape are grown as rabi, maize and bajra as kharif. Higher up, in wider, better-watered valleys, bajra gives way completely to maize. Irrigation is difficult here also, as streams are incised, but it is not so necessary as in the lower valleys.

135 The unexploited mineral resources of the region are important. In Riasi Dt the Nummulitics contain three or four small fields with seams of anthracite (carbon 60–82%) up to 20 ft thick; farther W the coal is very friable and the thin seams too disturbed to be workable. The pisolitic limonites and ironstone of the same area and formation were exploited by indigenous methods in the past, and in view of the general mineral poverty of Pakistan might have some importance should she secure title to the area. The basal Eocene beds are fossil laterites, an old land-surface on the Permo-Carboniferous, and contain patches of pure bauxite forming a large reserve of aluminium ore.[6]

161 The region is fairly well peopled: densities range from 327 in Jammu and
563 238 in Mirpur to 144–174 in Riasi and Kathua, which contain definitely mountainous areas. All these showed decreases 1931–41, by as much as 15% in Jammu. The SE is strongly Hindu, 60–70% and locally over 80%, and should partition take place Jammu, Kathua, and Udhampur would be indisputably *Indian*: this is the home of the Dogras, the dominant minority in the state. Jammu (50,379) was the original base of the ruling house, whence the official title of the state is 'Jammu and Kashmir'; it is still the winter capital and the terminus of the only railway, a short line from Sialkot. To the W Punch is over 90% Muslim, a feudatory generally on bad terms with its Kashmiri overlord.

433 The whole region is of less significance in itself than in relation to W
[313] Punjab. The SE might well be detached, but the rest normally plays a very important part in the economy of W Pakistan. Its forests are the main
[371] supply for a country desperately short of timber,[7] while Riasi might at least mitigate the mineral deficiency. In addition the importance to the W Punjab of the Mangla headworks and of the hydro-electric potential can hardly be over-estimated.

133 Finally we may note the essentially similar, though rather higher, country across the Jhelum, which forms much of Rawalpindi and Hazara
274 (NWFP). Murree, a hill station at the usual 6500–7500 ft, was chiefly noted for brewing; the high barley acreage of the region may have been significant.

The Pir Panjal

133 The Pir Panjal is in a sense a bifurcation from the main Himalaya farther E. Structurally and lithologically it is most complex; thrusting is important

[6] D. N. Wadia, *Geology of India* (1939), 339, 348, 431–2.
[7] The *Indian* counter-argument that the main customer was the railway system, three-quarters of which went to *India* on Partition, is transparent enough.

6:Spate N-4 (no date)1954 AWI India
Kashmir AWI

valley-floor "must have been at the level of the flat spurs, which now are 3000 to 4000 ft above the valley." [21] The valley and foothills are largely formed of Eocene beds, dissected into sharp ridges which contrast strongly with the bolder granite forms of the mountain wall. 133

Climate

The climate of Ladakh may be illustrated by the figures for Leh, on a fan in the Indus Valley at 11,500 ft: 132

Temperature ° F.

J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	
17·3	18·8	30·9	42·9	49·8	57·8	62·6	61·0	53·7	42·7	32·1	22·1	Ra. 45·3

Precipitation, inches

J.	F.	M.	A.	M.	J.	J.	A.	S.	O.	N.	D.	
0·4	0·3	0·3	0·2	0·2	0·2	0·5	0·5	0·3	0·2	0·0	0·2	Tot. 3·2

The absolute minimum is about minus 19° F.; mean annual pressure 20 ins.; mean relative humidity *c.* 40% from May to November, *c.* 70% in winter.[22] Farther W, around Skardu, conditions are a little less extreme. In the thin atmosphere insolation and radiation alike take place at an extreme tempo; mechanical disintegration of the rocks is rapid, and the saying that a bare-headed man with his feet in the shade can get sunstroke and frostbite simultaneously is hardly an exaggeration. Aspect and diurnal variation are of the greatest importance; many streams even in summer flow for only a few hours a day when the ice melts in their gravel beds. Vegetation is extremely thin: a few bushes, a kind of furze (*burtse*), stunted cedars, willows, alpine pasture: "timber and fuel are the most pressing wants of the people." [136]

But it must be remembered that here climate, like nearly everything else, is 'vertical' and the mountains receive a fair precipitation: "the vertical diversity of the climate makes human life possible in Indian Tibet. To the east, where the mountain ranges die out, the country is too dry for any permanent settlement." [23] Without the glaciers and snow-fields even the W would be a desert; and even so the life of the region is in a sense an oasis and caravan life.

The Human Response

We are really neither in *India* nor in Pakistan, but in Tibet: Baltistan, it is true, is mainly Muslim, but in Ladakh proper are two-thirds of the sub-continent's 64,000 Buddhists, and Buddhist culture extends as far W as Kargil in the Dras valley. 563

[21] de Terra, 33–36.
[22] W. G. Kendrew, *The Climates of the Continents* (1937 ed.), 150–51.
[23] G. E. Hutchinson, *op. cit.*, 127–28.